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# Discriminate.

A COMPANION TO

“Don’t.”

*A Manual for Guidance in the Use  
of Correct Words and Phrases  
in Ordinary Speech.*



O. H. Bakeless.

Bakeless.



**No. VII.**

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BY CRITIC. pseud.

Samuel Fallows  
◀▶

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**O. & Bakeless.**



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# DISCRIMINATE.



DISCRIMINATE in the use of *A* and *AN*. *A* should be used before words beginning with an aspirated *h*, when the accent falls on the second syllable, and not *an*. Say "*a* historical novel," "*a* heroic act." The plea for this usage among us, although it may not always be euphonious, is based on the fact that in America the *h* is properly aspirated, while in England, where the *h* is often suppressed, *an* is generally employed. The article should be repeated in such sentences

as, "The knife had *an* elegant handle and rough-looking blade"; *a* rough-looking blade; "it had *a* rough-looking handle and elegant blade"; *an* elegant blade; "it was *a* rough and inelegant remark"; *an* inelegant remark.

Discriminate between ABILITY and CAPACITY.

*Capacity* is the power of receiving and retaining knowledge with ease. *Ability* is the power of applying knowledge to practical purposes. *Capacity* implies power to *conceive*, *ability* the power to execute designs. *Capacity* is shown in quickness of apprehension; *ability* in something actually done.

Discriminate in the use of ABORTIVE. Don't say, "A man *abortively* tried to steal some books"; use *unsuccessfully*, or *in vain*. *Abor-*

*tive* is used in respect to failure of plans, not of acts. "The scheme was *abortive*."

Discriminate between ABOVE and FOREGOING.

Don't say, "The *above* statement"; say, "The foregoing statement."

Discriminate between ABOVE and MORE THAN.

Don't say, "*Above* a mile distant"; say, "*more than* a mile distant."

Discriminate between ABOVE and BEYOND.

Don't say, "*Above* his strength"; say, "*Beyond* his strength."

Discriminate between ACCORD and GIVEN.

Don't say, "The information was *accorded* him"; say, "The information was *given* him."

Discriminate between ADAPT and DRAMATIZE.

To *adapt* a play is to modify its form or

construction; to alter it, so as to meet the public taste or demand. To *dramatize*, a production is to change a story from the narrative to the dramatic form. It is to make a story into a *drama*. The first-mentioned kind of work is called an *adaptation*; the second, a *dramatization*.

Discriminate between ADMINISTER and DEALT.

Don't say, "Blows were *administered* by the pugilist"; say, "*were dealt*."

Discriminate between ADOPT and TAKE.

Don't say, "What course will you *adopt*?" say, "What course will you *take*?"

Discriminate between ADOPT and DECIDE UPON. Don't say, "The measures *adopted* by Congress did not give satisfaction"; say, "The measures *decided upon*." *Adopt* is

properly used in such cases as the following: "The resolution (or report or plan or measure) proposed or recommended by Mr. Brown was *adopted* by the committee." "The report of the committee was *adopted* by the House." That is, what was Mr. Brown's resolution, etc., was *adopted* by the committee, and what was the committee's was *adopted* (made its own) by the House.

Discriminate between AGGRAVATE and IRRITATE, PROVOKE, or ANGER. Don't say, "It *aggravates* me to be thus talked about"; say, "It *provokes* me." Don't say, "How easily he is *aggravated*"! say, "*irritated*." Circumstances *aggravate*; the word meaning to heighten, to make worse.

Discriminate between ALL OVER and OVER

ALL. Instead of saying, "The rumor flew *all over* the country," say, "*over all* the country."

Discriminate between ALLOW and ASSERT, or to be of the OPINION OF. Instead of saying, "He *allows* it to be the best speech delivered," say, "*asserts*," or, "He is of the *opinion* it is the best."

Discriminate between ALLUDE and SPEAK OF, MENTION, or NAME. To *allude* to a matter is to refer to it in a delicate manner, or indirectly. Instead of saying, "He *alluded* to the address in a sarcastic manner," say, "*spoke of*," or "*referred*." Instead of saying, "He *alluded* to the honorable gentleman," say, "*mentioned*," or "*named*" him.

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Discriminate between ALONE and ONLY.

*Alone* relates to that which is unaccompanied; as, "Wealth *alone*" (that is, unaccompanied with something else) "can not make a man happy. *Only* implies there is no other; as, "Man *only* of the animal creation can adore," not "*alone*."

Discriminate between AMATEUR and NOVICE.

An *amateur* is one who is well skilled in an art, a science, or pursuit, but does not pursue it professionally. A *novice* is one who is inexperienced or new in any business, profession, pursuit, or art; a tyro, a neophyte, a beginner. A professional singer who is unskilled in the art of singing would be a *novice*, and not an *amateur*. An *amateur* singer may be one of great power and excellence.



Discriminate in the use of AND and TO. Instead of saying "Go *and* see them before you leave"; "Try *and* help him obtain a place"; "Come *and* meet our friends at my house," say, "Go *to*," "Try *to*," "Come *to*."

Discriminate between AMELIORATE and IMPROVE. Don't say, "His health was *ameliorated*"; say, "*improved*."

Discriminate between AND and OR. Instead of saying "It is plain that a nation like the English *and* French must be an armed nation," say, "Like the English *or* French." There is no English *and* French nation.

Discriminate between ANSWER and REPLY. An *answer* is given to a question; a *reply* is made to a statement or an assertion. We *answer* inquiries, we *reply* to charges or

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accusations. "Are you there?" He *answered*, "Yes." "I charge you with ingratitude." He *replied*, "Your charge is false."

Discriminate in the use of the word ANTECEDENTS. If you wish to know of the past of a man's life, or his previous course of conduct, don't say, "What are his *antecedents*?" but simply ask what his *past history* has been. The *antecedents* of an officer are those who have preceded him in the office. The *antecedents* of President Arthur are the Presidents from Washington down.

Discriminate between ANTICIPATE and EXPECT. Instead of saying, "The arrival of the vessel was hourly *anticipated*," say, "*ex-*

*pected.*" To *anticipate* means, to take beforehand ; to get ahead of ; to get the start of ; to foretaste.

Discriminate between ANY and AT ALL. We may say, "He is not *any* worse." We could not say, "He did not hear *any*." It should be, "*at all*."

Discriminate between APPRECIATE and VALUE or PRIZE. Instead of saying, "I *appreciate* highly his services," say, "*value*" or "*prize*." *Appreciate* means, to put a true value on persons or things—their merit, worth, ability, and the like ; to estimate justly.

Discriminate between APPRECIATE and RISE or INCREASE IN VALUE. It is improper to say, "The land greatly *appreciated* in value." Use *increase* or *rose*.

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Discriminate between APPREHEND and COMPREHEND. To *apprehend* is to take an idea into the mind, to have a partial conception of its meaning. To *comprehend* means to understand fully.

Discriminate in the use of ANYBODY ELSE, SOMEBODY ELSE, NOBODY ELSE. Although it may be strictly grammatical to call each of these phrases a compound noun, and put *else* in the possessive case, and say, "*Somebody else's book*," yet it is more euphonious to consider *else* as an adjective, and add the apostrophe and *s* to the word which *else* qualifies, and say, "*Somebody's else book*," and in like manner, *nobody's else*, *anybody's else*.

Discriminate between APT and LIKELY or LIABLE. Don't say, "Where shall I be *apt* to

see him?" "What is he *apt* to be about?" "If you will leave a message it will be *apt* to reach me." "If you meet him you will be *apt* to have difficulty." Use *likely* or *liable*.

Discriminate in the use of the word ARTIST. Keep *artist* to designate the higher order of workmen; as, painters, sculptors, musicians, architects, and the like. Don't use it to designate barbers, laundrymen, tailors, etc.

Discriminate between AS and THAT. Don't say, "Not *as* I know of"; say, "Not *that* I know of."

Discriminate between AS and SO. Don't say, "This is not *as* good *as* that"; say, "This is not *so* good." "It was good *so far as* it went"; say, "*as far as*."

Discriminate between AT and BY. Don't say, "The goods were sold *at* auction"; say, "*by* auction." "Niagara is still more wonderful seen *at* night"; say, "*by* night."

Discriminate between AT LENGTH and AT LAST. Don't say, "*At length* deliverance came"; "*At length* the sound of the train was heard"; say, "*at last*." To hear *at length* means to hear in detail, or fully.

Discriminate in the use of such words as AUTHOR and AUTHORESS, POET and POETESS, and the like. An *author* is a *person*, of either sex, who writes books. A *poet* is a person, man or woman, who writes poetry. *Author-ess* and *poetess* are therefore superfluous.

Discriminate in the use of BAD. Don't say, "I have a *bad* cold"; say, "a *severe* cold."

As colds are never *good*, we should not say they are *bad*. We can have *slight* colds, or *severe* colds, but not *bad* colds.

Discriminate between BAD and BADLY. Don't make the mistake, so frequently made, of saying, "I feel very *badly*." Use "*bad*." *Badly* is an adverb, and should not be employed. One might as well say, "I feel *happily*," instead of "*happy*."

- Discriminate between BADLY and GREATLY. Don't say, "I wish to see my friend very *badly*." Use "*greatly*." The words strictly imply that you wish to see your friend in a bad state of health.

Discriminate between BALANCE and REMAINDER or REST. Don't say, "The *balance* of the library remained unsold"; "He spent

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the *balance* of the evening at home"; "The *balance* of the money he left in their keeping"; "We will now have the *balance* of the toasts." Use *rest* or *remainder*. *Balance* denotes the excess of one thing over another.

Discriminate between **BEG** and **BEG LEAVE**.

Don't say, "We *beg* to acknowledge your kindness"; say, "*Beg leave*." The first is as improper as to say, "We *beg* to inform you of his arrival," instead of *beg leave*.

Discriminate in the use of **BETWEEN** and **AMONG**. *Between* is used when two things, parties, or persons are mentioned; *among*, in reference to more than two. "There was a perfect understanding *between* the two sisters"; "There was great difficulty *among* the soldiers in electing a captain."



Discriminate between BOUNTIFUL and PLENTIFUL. Don't say, "A *bountiful* breakfast, a *bountiful* repast," and the like. Use the term *plentiful*. *Bountiful* applies to persons, not to things. Thus, a *bountiful* giver, a *bountiful* benefactor.

Discriminate between BOUND and DETERMINE. "He is *bound* to have it," should be, "He is *determined* to have it."

Discriminate between BRAVERY and COURAGE. *Bravery* is *inborn*, *instinctive*, and *constitutional*. *Courage* is of the *reason*, or of *determination* and *calculation*. There is no more merit in being *brave* than in being *beautiful*. *Courage*, whether physical, mental, or moral, is truly commendable. "The act of Sir Thomas Fowell Buxton in seizing

and holding a mad dog, until the village blacksmith riveted a chain around the brute's neck, was an act of *courage*."

Discriminate between BRING, FETCH, and CARRY. *Bring* means simply to convey to, or toward; *fetch* means to go and bring—a compound act; *carry* often implies motion from, and is generally followed by *away* or *off*. "*Bring* me the book"; "*Fetch*, or go *bring* the book from the library"; "*Carry* this parcel to the house," would be correct expressions.

Discriminate in the use of BUT. "They do not doubt *but that* he will succeed"; omit *but*.

Discriminate in the use of the word CALIBER (or CALIBRE). Don't say, "This author's

later works were of a higher *caliber* than his former productions." *Caliber* metaphorically refers to the capacity or compass of mind, and not to the efforts of the mind. Thus, men of great or small *caliber*, not books of.

**Discriminate** in the use of **CAPTION** and **HEADING**. It is a perversion of the word *caption* to use it in the sense of *heading*, although this is frequently done in the United States. *Caption* means *seizure* or act of *taking*, and not *headship*. Don't say, "The *caption* of a chapter, section, or page"; use *heading*.

**Discriminate** between **CATCH**, **REACH**, **GET TO**, **OVERTAKE**. A man may be running very fast to *overtake* the cars; when he has *caught* up to them, he does not *catch* them, as a man endeavors to *reach* or *get to* a

horse in the pasture, in order to *catch* him. He may *catch* a person in the cars, or he may *catch* some contagious disease in the cars, but he does not *catch* the cars.

Discriminate in the use of CASUALTY. Don't say, "Losses came through the *casualty*." There is no such word as *casualty* in the language. Use *casualty*.

Discriminate between CHARACTER and REPUTATION. These words are generally used as synonyms. Webster so employs them. They ought, however, to be carefully discriminated. *Character* denotes the traits which are peculiar to any person or thing. *Reputation* is really the result of *character*. *Character* is what one essentially is. *Reputation* is the estimation in which one is held.

A man may have a good *character* and a bad *reputation*, or a bad *character* and a good *reputation*. One leaves behind him a *reputation*, and not a *character*.

Discriminate in the use of CHEAP. This term has two senses. It means bearing a low price, and that an article may be obtained, or has been sold, at a bargain. Therefore say *low-priced*, when referring to the latter meaning.

Discriminate between CHASTITY and CONTINENCE. *Chastity* is a virtue which all ought to possess. *Continence* may, in certain circumstances, be a duty. It is never a virtue, having no moral quality whatever. A matron may be as *chaste* as the virgin, who is

“As chaste as the unsunned snow.”

We should say, a vow of *continence*, and not a vow of *chastity*.

Discriminate in the use of the word CITIZEN.

Don't follow the example of some of the newspapers, and say, "Several *citizens* were lost in the catastrophe." Use *persons*.

Discriminate in the use of the COMPARATIVE and the SUPERLATIVE DEGREE. When only *two* objects are compared, the *comparative degree*, and not the *superlative*, should be employed. Thus, "John is the *older* of the two"; "Lucy is the *wiser* of the two"; "Jones is the *richer* of the two." "Which is the *more* preferable, wisdom or riches?" When *more* than *two* are compared, the *superlative* should be employed. Thus, "Smith is the *wealthiest* man in the town." "Which

is the *most* desirable profession, medicine, law, or engineering?"

Discriminate in the use of COMPLETED and FINISHED. That is *complete* which is lacking in no particular; that is *finished* which has had all done to it that was intended. A poem may be *finished*, but not *completed*.

Discriminate in the use of the word CONSIDER. The synonyms of this term are put down in the dictionaries as *think, suppose, regard, view*. *Consider* properly refers to a question which has been brought before the mind for attention, more or less serious. A man of *consideration* is one who carefully deliberates, or sits in judgment upon a subject. Don't say, therefore, "I *consider* him a philosopher." Use *think, deem, or regard*.

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Discriminate in the use of the word CONSUMMATE. It is improper in more than one particular to say, "The marriage was *consummated* in the church last Monday." The marriage ceremony was *performed* at the time and place. The *consummation* of a marriage is necessary to its completeness. But as Richard Grant White says, "*Consummation* is not usually talked about openly in general society."

Discriminate between CONVENE and CONVOKE. An assembly of any kind may *convene*—i. e., come together without any authority. A body is *convoked* by an act of authority. Hence, the President *convokes*, not *convenes*, Congress.

Discriminate in the use of the word COUPLE.



Don't say, "A *couple* of boys fell down while skating"; "A *couple* of prizes were offered." Use the word *two*. Only those are *coupled* who are bound together by some special tie or intimate relationship, as husband and wife.

Discriminate between CUSTOM and HABIT.

*Custom* refers to the *usages* of society, or to things which are done by great numbers of men. *Habit* relates to things done by the individual. *Custom* is therefore an external act, *habit* an internal principle. We may say *customs* are national, *habits* individual. *Habits* may easily spring from *customs*.

Discriminate in the use of CURIOUS. Don't use *curious* in the sense of *strange* or *remarkable*. Hence, don't say, "A *curious* action";

“ A *curious* incident ” ; use *strange* or *remarkable*.

Discriminate in the use of DECEIVING. Don't say, “ You are *deceiving* me,” when you only mean that some one is *trying* to *deceive* you. We are *deceived* when we do not *suspect deception*.

Discriminate in the use of DECIMATE. To *decimate* means to *tithe* or *take a tenth part*. Hence, it is improper to speak of an army being *decimated* when it has greatly suffered at the hands of the enemy. It would be just as proper to say it was *halved*, or *quartered*, or *tithed*.

Discriminate in the use of DEFALCATION. Don't use it in the sense of *default*, or *defaulting*. To *defalcate* means to lop off.

Congress might *defalcate* certain duties on goods, but the *defalcation* would not be a *default*. A *defaulter* is one who fails in his duty, especially in relation to financial affairs.

Discriminate in the use of DEPOT. The best critics contend that we should not call a *railway-station* a *depot*. A *depot* is a place where goods or stores of any kind are kept.

Discriminate in the use of DIRT. *Dirt* means a foul or filthy substance. There is no such thing as *clean dirt*. Don't say, "He rode on a *dirt* road"; use the word *earth*, *gravel*, or *unpaved*.

Discriminate in the use of DESPITE. Don't say, "In *despite* of all our efforts to prevent

him, he departed ” ; omit *in* and *of*, and say, “ *Despite* all our efforts,” etc.

Discriminate in the use of DIRECTLY. Don’t say, “ *Directly* he went to the hall, he began to lecture ” ; use *as soon as*.

Discriminate in the use of DISREMEMBER. It is an Americanism and an Hibernianism to say, “ I *disremember* the time of his coming ” ; use the better word *forget*.

Discriminate in the use of DISTINGUISH and DISCRIMINATE. We *distinguish* one thing from another ; we *discriminate* between two or more things. Hence, don’t say, “ He *distinguished between* the articles ” ; use *discriminated*.

Discriminate between DOCK and WHARF. The shipping around a city lies at *wharves* and

*piers*, not at *docks*. A *dock* is a place *into* which things are received. Don't say, "He fell off the *dock* into the water"; use *wharf*, *pier*, or *quay*. You might as well say, "He fell off a *hole*."

Discriminate in the use of DONATE. It is an Americanism to say, "He *donated* a large sum of money to the enterprise." Use in similar cases, *gave*, *bestowed upon*, *presented*, or *granted*.

Discriminate in the use of DONE. Don't say, "He *done* it"; use *did*.

Discriminate in the use of DON'T. Don't say, "John *don't* go as I ordered him"; use *doesn't*.

Discriminate in the use of the forms of EAT. It is an obsolescent way of speaking to say,

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"I *eat* (as though pronounced *et*) the apple."  
Use *ate*.

Discriminate in the use of EDUCATION. A person may be a man of *education*, who has not been trained in school or college. One may be so trained and yet be a person of little *education*. *Education* includes *instruction* (which may be received in the university of the world) and *breeding*.

Discriminate in the use of EITHER and NEITHER. *Either* properly means the *one* or the *other* of two. "Give me *either* book," means, "Give me the one or the other of two books." *Either* is often used for *each*. "He has an estate on *either* side of the stream," means that he has two estates, one on *each* (or *either*) side of the stream. *Either* and

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*neither* are now used in relation to more than two things by good writers, although *any* and *none* are preferable; as, "Any of the four," not "*Either* of the four." "*None* of the five," not "*Neither* of the five."

Discriminate in the use of EVERY. Don't say, "He takes *every* pains," "He deserves *every* charity," "He receives *every* praise," "He is entitled to *every* confidence." Use *all*, *great*, *entire*, or *all possible*.

Discriminate between EVIDENCE and TESTIMONY. *Evidence* is that which tends to convince; *testimony* is that which is *intended* to convince. There may be a great deal of *testimony*, and but little *evidence*.

Discriminate in the use of EXCEPT. Don't say, "No one, *except* he is thoroughly in-

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formed, should speak on the subject." Use *unless*.

Discriminate in the use of EXPECT. Don't say, "I *expect* you had a rough passage." Use *suppose*. We can not *expect* backward.

Discriminate in the use of EXPERIENCE. Don't say, "They *experienced* rough treatment, or usage." Use *suffered*.

Discriminate in the use of EXTEND. Don't say, "He *extended* great courtesy to me"; say, "He *showed* me great courtesy."

Discriminate in the use of FLEE and FLY. Don't say, "They *flew* from the pestilence," "They *flew* from the enemy." Use *fled*. *Flew* is the imperfect tense of *fly*, and is specially used to denote the movement of birds



on the wing, of arrows, rockets, etc. The imperfect tense of *flee* is *fled*.

Discriminate in the use of GET. Don't say, "I have *got* a house, a book, lands," etc. Omit *got*. To indicate mere possession, *have* is sufficient. Don't say, "The man was afraid of *getting* left." Use *being*.

Discriminate in the use of GRATUITOUS. Don't use *gratuitous* in the sense of *unfounded, unwarranted, untrue, unreasonable*. Hence, don't say, "The assumption that his action was disinterested is a *gratuitous* one." Use one of the words given above.

Discriminate in the use of GROW. *Grow* means to increase, or to pass from one state or condition to another; as, to *grow* light, to *grow* dark, to *grow* weary. But what is

large can not properly be said to *grow* smaller. Use *become* instead.

Discriminate between HAD RATHER and WOULD RATHER. Don't say, "I *had rather* not do it"; say, "I *would rather* not do it."

Discriminate between the use of HEALTHY and WHOLESOME. Don't say, "Apples are *healthy*," "The beet is a *healthy* vegetable." Use *wholesome*.

Discriminate in the use of HOW and THAT. Don't say, "I have heard *how that* people are very sea-sick in crossing the English Channel." Omit *how*.

Discriminate between HURRY and HASTE. *Hurry* denotes not only *haste*, but *haste* with *confusion*, *flutter*, *flurry*, etc. People of sense may be in *haste*, but are not in a *hurry*.

Discriminate between ILL and ILLY. It is better, perhaps, to use the terms *ill*-formed, *ill*-made, *ill*-constructed, than to use the word *illy*. Those writers are in error, who say there is no such word as *illy* in our language. Southey says, "I have *illy* spared so large a band." Its use, however, is rare.

Discriminate between INDIVIDUAL and PERSON. Don't say, "The *individual* who called was not prepossessing," "There were several *individuals* on the wharf." Use *person* or *persons*. *Individual*, etymologically, means that which can not be divided, and is used in respect to persons or things to denote unity.

Discriminate between LAY and LIE. *Lay* is an active-transitive verb, like *love* and *load*.

It takes an objective case directly after it. *Lie* is an intransitive verb, and takes no objective case after it, unless followed by a preposition. Don't say, "He *laid* down to rest," "He is gone to *lay* down"; say, "*lay* down," and "*lie* down." Don't say, "He *lays* ill of a fever," "The steamboat *lays* at the wharf"; say, "*lies* ill," "*lies* at."

Discriminate between LEARN and TEACH. Formerly *learn* was used in the sense of *teach*. It is not so used now. Don't say, "I will *learn* the child his letters." Use *teach*.

Discriminate between LEAVE and LET. Don't say, "*Leave* her be." Use *let*.

Discriminate between LENGTHY and LONG. *Lengthy* is used quite commonly in England,

as well as in America, in place of *long*. It is preferable, however, to say "a *long* sermon," "a *long* speech," "a *long* discussion," instead of *lengthy*.

Discriminate between LESS and FEWER. Don't say, "There were not *less* than forty persons in the room." Use *fewer*.

Discriminate in the use of LIKE and AS. Don't say, "Do *like* I do"; "You must read *like* James does." Use *as*. *Like* is followed by an object only, and does not take a verb in the same construction. *As* is followed by a verb expressed or understood.

Discriminate between LOAN and LEND. Don't say, "*Loan* me your Virgil." Use *lend*.

Discriminate between LOVE and LIKE. *Love* expresses far more than *like*, and implies *de-*

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*votion, absorption, self-sacrifice.* Hence, don't say, "I *love* beefsteak." Use *like*.

Discriminate between LUXURIOUS and LUXURIANT. *Luxurious* now means, *indulging or delighting in luxury*; as, *luxurious* retirement; *luxurious* ease; a *luxurious* table. *Luxuriant* is confined to excessive growth or production; as, *luxuriant* branches; *luxuriant* fruits.

Discriminate in the use of MARRY. Richard Grant White says the proper form, in announcing a marriage, is to say, "*Married*, Mary Jones to John Smith." To *marry* is to give or be given to a husband. The woman is *married* to the man.

Discriminate between MISTAKE and MISTAKEN. Don't say, "If I am not *mistaken*, you are

taking the wrong road." Say, "If I *mistake* not." Don't say, "I repeat that you are *mistaken* in your opinion." Say, "You *mistake*," etc.

Discriminate between MOST and ALMOST.  
Don't say, "He goes there *most* every day."  
Use *almost*.

Discriminate in the use of MUTUAL. Don't say, "They had a *mutual* friend," say "a *common* friend." *Mutual* properly relates to *two* persons, and implies something reciprocally given and received ; as, *mutual* love ; *mutual* friendship.

Discriminate between NAMED and MENTIONED.  
Don't say, "I *named* the occurrence to no one." Use *mentioned*.

Discriminate in the use of NEITHER and NOR.

Don't say, "He would *neither* give house, *nor* land, *nor* money." Say, "He would give *neither* house," etc. The conjunction must be placed *before* the excluded object. Don't say, "He can *neither* help his infirmity *nor* his weakness." Say, "He can help *neither* his infirmity," etc.

Discriminate in the use of NEW. Don't say, "He had a *new* suit of clothes and a *new* pair of mittens." Say, "a suit of *new* clothes, a pair of *new* mittens."

Discriminate in the use of NICE. Don't say, "It was a *nice* performance"; "He was a *nice* speaker"; "The streets were *nice*." Use some better adjective. Restrict *nice* to such uses as a *nice* distinction, a *nice* point, a *nice* discrimination, a *nice* person, and the like.



Discriminate in the use of NICELY. Don't say, when asked, "How do you do?" "*Nicely*"; "How are you?" "*Nicely*." A critic calls such an answer "*popinjay* English."

Discriminate in the use of NOT. When *not* stands in the first member of a sentence, it must be followed by *nor* or *neither*. "*Not* for money *nor* for influence will he yield"; "He will *not* go, *neither* shall you." It would be an imperfect negation to say, "Henry and Charles were *not* present." The sentence means they were not present *in company*. It would not exclude the presence of one of them. It should be written, "*Neither* Charles *nor* Henry was present."

Discriminate in the use of NOTORIOUS and NOTED. *Notorious* is properly used in a bad

sense only ; *noted* may be used in a good or a bad sense. *Notorious* persons we should be shy of. *Noted* persons may or may not be characters to be shunned.

Discriminate in the use of the preposition OF after the adverb OFF. Don't say, "Six yards of silk were cut *off of* that piece"; "The apples dropped *off of* that tree." Omit the *of*.

Discriminate between OF and ON. Don't say, "Think *on* the one who gave you this"; "Dost thou think *on* the times we spent together?" Use *of*.

Discriminate in the use of OF ALL OTHERS. Don't say, "*Of all other* sins, ingratitude is the basest." This would mean that ingratitude is one of the *other* sins. A thing can

not be *another* thing, nor can it be one of a number of *other* things. The sentence should be, "*Of all sins* ingratitude is the basest," or, "The sin of ingratitude is the basest of *all* the sins."

Discriminate in the use of the words OF ANY.

Don't say, "This is the greatest *of any* I have ever seen"; say, "The greatest *of all*," etc.

Discriminate in the use of OLDER and ELDER.

Two or three examples will illustrate their use. "The *elder* son is the most gifted in the family; he is *older* than his brother by five years"; "He is the *older* soldier of the two, and the *oldest* in the regiment." "He is the *elder* of the two poets, and the *eldest* poet in the realm."

Discriminate in the use of ON. Don't say, "He got *on to* a chair, a horse, a veranda," etc. Omit *to*.

Discriminate in the use of ONLY. Don't say, "They *only* sent four men to repair the track"; say, "They sent *only*," etc. "Articles of genuine merit will *only* appear in the paper"; say, "genuine merit *only*." "They will not come, *only* when they are called." Use *except* or *unless*.

Discriminate in the use of OUGHT and SHOULD. *Ought* implies that we are morally bound to do something. *Should* is not quite so strong a term. We *ought* to be honest; we *should* be tender toward little children.

Discriminate in the use of OVERFLOWN. Don't say, "The river has *overflown* its banks."

Use *overflowed*. A river does not *fly over* anything.

Discriminate in the use of PARTICIPLES. Don't say, "The *making* the book-case was troublesome"; say, "The *making of*," etc. "The *using* the mucilage was an annoyance"; say, "*using of*."

Discriminate between PARTY and PERSON. Don't say, "That *party* is always present when not wanted." Use *person*.

Discriminate in the use of PATRON, PATRONIZE, and PATRONAGE. Don't say, "I solicit your *patronage*," "I give my *patrons* good measure," "Mr. Brown *patronizes* me." Use *custom, customers, favors me with his custom*. A man who has patrons is under obligations to them as a kind of a *protégé*. A prince

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may *patronize* a tradesman where princes are to be found.

Discriminate in the use of PER. Use *per* before Latin nouns only; as, *per* cent, *per* diem, *per* annum. Before English words use *a*; as, *a* dollar *a* day, ten dollars *a* ton, ten cents *a* pound.

Discriminate in the use of PERFORM. Don't say, "He *performs* on the organ exquisitely." Use *plays*.

Discriminate between PERPETUALLY and CONTINUALLY. Don't say, "He is *perpetually* talking about himself." Use *continually*. *Perpetual* means never ceasing; *continual*, that which is constantly renewed, with, perhaps, frequent stops and interruptions.

Discriminate in the use of the forms of PLEAD.

Don't say, "He *plead* (plěd) guilty," "The lawyer should have *plead* (plěd) more earnestly"; say, *pleaded*.

Discriminate between PLENTIFUL and PLENTY.

Don't say, "Money is *plenty*"; say, *plentiful*. *Plenty* in such cases is condemned by the best critics.

Discriminate in the use of POLITE and KIND.

Don't say, "Your *polite* invitation was received"; "You are very *polite* in being so obliging"; "They gave us a *polite* reception." Use *kind*.

Discriminate between PORTION and PART.

Don't say, "A large *portion* of the street was obstructed by the crowd"; say, "a large *part*." A *portion* is a *part* set aside

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for a special purpose, or to be considered by itself.

Discriminate between POSTED and INFORMED.

Don't say, "He *posted* me up in the matter."  
"I ought to have been better *posted*"; say,  
"*Informed* me as to the matter," "have been better *informed*."

Discriminate in the use of PREDICATE. Don't say, "I *predicate* my opinion on his statement." Use *base*. *Predicate* is used in the sense of *assumed*, or believed to be the consequence of. For example, "Success may be *predicated* of business sagacity and perseverance."

Discriminate in the use of PREJUDICE and PREPOSSESS. Don't say, "I am *prejudiced* in his favor." Use *prepossessed*. *Prejudice* is



used in an *unfavorable* sense, as, "He was *prejudiced* against him."

Discriminate between PRESENT' and INTRODUCE. Richard Grant White affirms that the use of *present* for *introduce* is an affectation. Persons of a certain rank are *presented* at court. We *present* foreign ministers to the President; we *introduce*, or should *introduce*, our friends to each other.

Discriminate in the use of PREVIOUS and PREVIOUSLY. Don't say, "*Previous* to his going, he left a present." Use *previously*. *Previous* is an *adjective*, not an *adverb*.

Discriminate between PROMISE and ASSURE. Don't say, "I *promise* you we had a good time." Use *assure*.

Discriminate between QUANTITY and NUMBER. Don't say, "What *quantity* of melons have you?" Use *number*. Don't say, "What *number* of apples have you?" Say, "What *quantity*." *Quantity* refers to that which is *weighed* or *measured*; *number* to that which is *counted*.

Discriminate in the use of QUITE. Don't say, "He had *quite* a fortune left him," "*Quite* a number were present"; say, "a *considerable* fortune," "a *considerable* number." Don't say, "He is *quite* a gentleman"; say, "*quite* gentlemanly." *Quite* may qualify an *adjective*, but not a *noun*.

Discriminate between RARE and RARELY. Don't say, "It is very *rarely* that a man will accuse himself of crime." Use *rare*. We

might just as well say, "It is very *sadly* that he should do so."

Discriminate in the use of REAL. It is an Americanism to say "It is *real* nice, *real* beautiful, *real* good," etc. Use *very*.

Discriminate in the use of RECOMMENDED and COUNSELED. In the sentence, "It was resolved by the meeting that the school board be *recommended* to use as a text-book," etc., use *counseled*.

Discriminate between REMEMBER and RECOLLECT. One must not be confounded with the other. We try to *recollect* a thing or an event, when we do not *remember* it. The act of *re-collecting*—*recollecting*—the facts precedes the act of *remembering*.

Discriminate between RELIGION and PIETY.

Max Müller says: "*Religion* means two very different things. It means a body of doctrines handed down by tradition, or in canonical books, and containing all that constitutes the faith of Jew, Christian, or Hindoo. It also means that faculty which, independent of, nay, in spite of, sense and reason, enables man to apprehend the Infinite under different names and under varying guises." "*Piety*," Richard Grant White contends, "is that motive of human action which has its spring in the desire to do good, in the reverence of what is good, and in the spontaneous respect for the claims of kindred or gratitude. Hence, there are many *religions*, but one *piety*. Men holding different views of *religion*, as Mohammedans, Roman Catholics, and Protestants, may be *pious* with the same *piety*."

Discriminate in the use of RENDITION, RENDERING, and PERFORMANCE. Don't say, "The *rendition* of the character was admirable"; use *rendering*. "The *rendition* of the play was excellent"; use *performance*. *Rendition* means a yielding, a surrendering, as of a town, fortress, etc.

Discriminate in the use of RIDE and DRIVE. Although *ride* means, according to nearly all the English and American dictionaries, "an excursion on horseback, or in a carriage," fashion says we must use *drive* instead. Hence, to be fashionable, don't say, "I am going for a *ride*"; use *drive*.

Discriminate in the use of RIGHT. Don't say, "You had a *right* to speak"; say, "you *ought*"; "They had no *right* to pay the ex-

cessive charges"; say, "They were *under no obligation*," or "*were not in duty bound*," etc. Don't say, "*Right here*," and "*right there*"; say "*just here*," and "*just there*."

Discriminate in the use of SAW. When the period of time referred to by a speaker or writer extends to the time of making a statement, the perfect participle, *have seen*, must be used instead of *saw*. Hence, don't say, "I never *saw* such a beautiful sunset before"; use *have seen*. It is correct to say, "I never *saw* such a beautiful sunset, *when I was in London*."

Discriminate in the use of SECTION. It is an Americanism to use *section* for a region, portion of country, neighborhood, or vicinity.

Discriminate in the use of SELDOM. Don't say, "He comes *seldom or ever*"; say, "*seldom if ever*," or "*seldom or never*."

Discriminate between SET and SIT. To *set* means to put, to place, to plant, to fix. To *sit* means to rest on the haunches, to remain in a state of repose, to perch, as a bird, etc. We *set* apart, *set* aside, *set* about, and *set* down (some article), or (in writing). We *sit* on a chair, or a *horse*. We *sit* up and *sit* down. We *set* a hen, and a hen *sits* on eggs. We should say, therefore, "As cross as a *sitting* (not *setting*) hen."

Discriminate between SHALL and WILL. The "Imperial Dictionary" says: (a.) "*Shall* is used as an auxiliary to express mere futurity, forming the first persons singular and plural

of the future tense (including the future perfect), and simply foretelling or declaring what is to take place = am to, are to ; as, 'I or we *shall* ride to town on Monday.' This declaration simply informs another of a fact that is to take place. Of course, there may be an intention or determination in the mind of the speaker, but *shall* does not express this in the first person, though *will* does; I *will* go, being equivalent to I am determined to go, I have made up my mind to go. Hence, I *will* be obliged, or we *will* be forced, to go, is quite wrong. The rest of the simple future is formed by the auxiliary *will*; that is to say, the future in full is, I *shall*, thou *wilt*, he *will*, we *shall*, you *will*, they *will*. In indirect narrative, however, *shall* may express mere futurity in the second



and third persons in such sentences as, he says or thinks he *shall* go. (b.) In the second and third persons *shall* implies (1) control or authority on the part of the speaker, and is used to express a promise, command, or determination; as, you *shall* receive your wages; he *shall* receive his wages; these phrases having the force of a promise in the person uttering them; thou *shalt* not kill; he may refuse to go, but for all that he *shall* go. (2) Or it implies necessity or inevitability, futurity thought certain and answered for by the speaker.

‘Sorrow on love hereafter *shall* attend.’—*Shakespeare*.

‘He that escapes me without some broken limb *shall* acquit him well.’—*Shakespeare*.

“In the first person, I (we) *will*, the word de-

notes willingness, consent, intention, or promise; and, when emphasized, it indicates determination or fixed purpose; as, I *will* go, if you please; I *will* go at all hazards; I *will* have it in spite of him. In the second and third persons *will* expresses only a simple future or certainty, the idea of volition, purpose, or wish being lost; thus, 'you *will* go,' or 'he *will* go,' indicates a future event only. The second person may also be used as a polite command; as, you *will* be sure to do as I have told you.—As regards *will* in questions, Mr. R. Grant White lays down the following rules: '*Will* is never to be used as a question with the first person; as, *will* I go? A man can not ask if he wills to do anything that he must know and only he knows. . . . As a question, *will* in the second

person asks the intention of the person addressed ; as, *will* you go to-morrow?—that is, do you mean to go to-morrow? . . . As a question, *will* in the third person asks what is to be the future action of the person spoken of, with a necessary reference to intention ; as, *will* he go?—that is, Is he going? Does he mean to go, and is his going sure? Simple futurity with the first person is appropriately expressed by *shall*."

SHOULD and WOULD follow the general rules of *shall* and *will*. *Would* is often used for *should* ; *should* rarely for *would*. Mr. R. Grant White says: "I do not know in English literature another passage in which the distinction between *shall* and *will* and *would* and *should* is at once so elegantly, so various-

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ly, so precisely, and so compactly illustrated, as in the following lines from a song in Sir George Etherege's 'She Would if She Could' (1704):

'How long I *shall* love him I can no more tell,  
Than, had I a fever, when I *should* be well.  
My passion *shall* kill me before I *will* show it,  
And yet I *would* give all the world he did know it;  
But oh how I sigh, when I think *should* he woo me,  
I can not refuse what I know *would* undo me!'"

Discriminate in the use of SICK and ILL. *Sick* is the stronger word of the two, and is generally the better word to use. In England, *ill* is more frequently employed than with us. *Sick*, there, is in general restricted to the expressing of nausea; as, "*Sick* at the stomach."

Discriminate in the use of SIGNATURE. Don't

say, "He wrote *over* his signature." Use *under*. The word *under* does not mean that the paper is *under* the hand in writing, but *under* the guarantee of one's signature, or seal, or *under* one's character, without disguise, or *under* a disguise, as, "He wrote *under* the name of 'Mark Twain.'"

Discriminate between SINCE and AGO. *Since* is often used for *ago*, but *ago* never for *since*. "Not long *since*," or "not long *ago*." *Since* is followed by a verbal clause; as, "*Since* they met you"; "*Since* they were here."

Discriminate in the use of SOME, SOMEWHAT, and ABOUT. Don't say, "He has improved *some* since you saw him." Use *somewhat*. Don't say, "You will find the place *some* ten miles distant." Use *about*.

Discriminate in the use of such adjectives and phrases as **SPLENDID**, **AWFUL**, **PERFECTLY SPLENDID**, **PERFECTLY AWFUL**. Don't use these words when trivial things or events are spoken of. "She is too *perfectly splendid* for anything"; "Her dress was *perfectly awful*." Use more moderate and expressive terms.

Discriminate between **STATE** and **SAY**. Don't say, "A man *states* that the street is undergoing repairs." Use *says*. *State* is a far more formal word than *say*, meaning to set forth the condition under which a person, or a thing, or a cause stands; as, "A merchant makes a *statement* of his financial condition."

Discriminate between **STOP** and **STAY**. Don't say, "Where are you *stopping*?" Use *stay*.

*ing.* To *stop* means to cease going forward. To *stay* means to abide; to dwell; to sojourn; to tarry. We *stay* at a friend's, at home, at a hotel.

Discriminate in the use of STORM. A *storm* denotes a violent condition of the atmosphere. It is wrong to say, "It *storms*," when it simply rains or snows.

Discriminate in the use of SUCH and SO. Don't say, "*Such* a handsome bonnet"; "*Such* a lovely girl"; "*Such* a rough road." Use *so* handsome, *so* lovely, etc.

Discriminate between TAKE and HAVE. High authority claims that we must not say, "*Take* dinner, tea, coffee, salad, beef," etc.; but must use "*have* some dinner, tea," etc.

Discriminate in the use of TASTE. When *taste* is used transitively, it should not be followed by *of*. Don't say, "*Taste of* the meat"; "*Taste of* the preserves"; omit *of*. The same rule applies to *smell*. The intransitive verbs *taste* and *smell* are often followed by *of*; as, "The bread *tastes of* fish"; "It *smells of* creosote."

Discriminate in the use of THAN and AS. *Than* and *as*, implying comparison, take the same case after as before them. "I rode farther *than* he (rode)"; not *him*. "He is richer *than* she"; not *her*. "You are stronger than I"; not *me*. The nominative case does not always follow *than* or *as*. "I esteem you more *than him*"; that is to say, "I esteem you more *than* I esteem him"; "I will carry you farther *than him*." It thus



depends upon the meaning one intends to convey, whether *he* or *him* shall be used.

Discriminate in the use of THE. Always place it before such adjectives as REVEREND, HONORABLE; as, "*The* Rev. Canon Farrar"; "*The* Honorable Charles Sumner."

Discriminate in the use of THINK. Don't say, "It cost me more than you *think for*"; omit *for*.

Discriminate in the use of THOSE. Don't say, "*Those* kind of cattle are the best"; "*Those* kind of people are not to be trusted"; "*Those* kind of lemons are to be preferred." Say, "*That* kind of cattle is the best"; "*That* kind of people is not to be trusted"; "*That* kind of lemons is to be preferred."

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Discriminate in the use of TRANSPIRE. *Transpire* is properly used of that which escapes from secrecy, or which leaks out. Don't say, "A fire *transpired* yesterday"; "Months will *transpire* before Christmas comes." Say "*occurred*," "will *occur*." It is correct to say, "The jurors did not let any report of their proceedings *transpire*."

Discriminate in the use of TRY and MAKE. Don't say, "I *tried* the experiment." Use *made*. To use *tried* would be equivalent to saying, "I *tried* the *attempt* on the *trial*."

Discriminate between VOCATION and AVOCATION. A man's *vocation* is his business, his calling, his profession. His *avocation* is his occasional business; that with which he fills his time. Such *avocation* may be recreation.

Discriminate between WAS and IS. What is true at all times should be expressed by *is*, or a verb in the present tense. "He came to the conclusion that there *was* no immortality"; "The greatest of Bryant's poems *was* 'Thanatopsis.'" In both cases, use *is*.

Discriminate in the use of WHENCE, HENCE, and THENCE. Don't say, "From *whence* do you come?"; "He went from *hence*"; "He came from *thence*." Say "*whence*," "*hence*," "*thence*." *From* is superfluous.

Discriminate in the use of WITHOUT and UNLESS. Don't say, "I shall not depart *without* my parents' consent"; "You will never perform that example *without* you study." Say, "*Without* the consent of my parents, or,

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*unless* my parents consent"; "*unless* you study."

Discriminate in the use of WITNESS and SEE.

Don't say, "This is the most awful sea I ever *witnessed*." Use *saw*. *Witness* properly means testimony from personal knowledge. A man *witnesses* a murder, a theft, and the like.





## Notes and Addenda.



### PREPOSITIONS.

**DISCRIMINATE** in the use of **ABOVE**, **OVER**, **BEYOND**, and **UPON**. *Over* relates to an extension along the upper surface of an object. *Above* does not convey the idea of contact with the body below it. *Over* may or may not imply such contact. *Beyond* has reference to the farther side, or most distant side, of an object. *Upon* relates to the contact of one body with the upper surface of another, thus: "He wandered *over* the earth." "The fowls that fly *above* the earth." "*Beyond* that flaming hill." "He kept watch *upon* the tower." Figuratively, *above* denotes superiority, as, the

President is *above* his Cabinet; *over* carries the idea of authority, as, the foreman is *over* the workmen; *upon* denotes immediate influence, as, the effect of the sermon *upon* the congregation; *beyond* gives the idea of extent; as, the power of the British throne *beyond* the United Kingdom. *Above* and *over* are often used interchangeably; as, the clouds *above* us or *over* us.

Discriminate in the use of ACROSS, OVER, and THROUGH. *Across* and *over* have frequently the same meaning; as, to go *over* a bridge or *across* a bridge. *Over* generally carries the idea of something more than mere length, in distinction from *across*. Thus, "He walked *over* the farm," conveys a different idea from the expression "He walked *across* the farm." *Through* conveys the idea of "from outside to outside"; while *across* simply means from side to side. Thus, "He

went *through* the hall." "He went *across* the hall."

Discriminate between AMID or AMIDST, and AMONG or AMONGST. *Amid* or *amidst* denotes in the midst or middle of, and hence surrounded by; as, a tree *amidst* the garden. *Among*, or *amongst*, as its etymology implies, denotes mixed or mingled with. It refers to a conjoining or association or collection of objects with which something is intermixed or mingled; as, "The philosopher was *among* his friends"; "The document was found *among* the books." We may say, "*Among* the teachers, *among* the Frenchmen, *among* the opinions entertained, *among* the ideas promulgated," but we could not use *amid* or *amidst* in such cases. We may say *amidst* dangers, *amidst* afflictions, *amidst* sorrows. *Among* or *amongst* could not be so employed.

Discriminate between AT and BY. Both these words indicate *nearness*, but *at* gives peculiarly the idea of particular or customary nearness. "He stood *at* the hall-door," means more than "He stood *by* it," the first indicating the closest proximity, the other meaning in the neighborhood or vicinity, or near to it.

Discriminate between AT and IN. *At* is a less definite term than *in*. "He stood *at* the palace-door," may mean *in* or very close to the entrance of the palace. While *in* makes prominent a reference to the *interior*, *at* does not do so. Before small towns and villages, and foreign cities far remote, *at* should be used ; as, "He did business *at* Red Hook." "They had an office *at* Monmouth." "She spent the winter *at* Honolulu." *In* should be used before the names of the great political or geographical divisions of the globe,



or before those of countries and large cities ; as, "He taught in London." "They performed in New York." *At* should be used before the *number* of a street and *in* (not *on*) before the *name* of the street. "He resides *at* No. 160, *in* Brunswick Terrace." *At* should be used after the verb TOUCH ; as, "The steamer touched *at* Bermuda."

Discriminate between BELOW and BENEATH. Beneath is a stronger term than BELOW. If a thing is simply lower than the position we occupy, we say, "It is *below* us" ; when very far below, we say, "It is *beneath* us." When we wish figuratively to express contemptuously something very low, *beneath* and not *below* should be used ; as, "He is *beneath* (not *below*) our regard." "Such conduct is *beneath* the character of the officer, the dignity of the occasion," etc.

Discriminate between BESIDE and BESIDES. *Beside* means "by or at the side of"; as, "He was sitting *beside* me." It also means "aside from," "apart from," or "out of"; as, "He was *beside* himself." *Besides* means specially "in addition to," "moreover"; as, "Other persons were there *besides* those mentioned." *Beside* and *besides* are interchangeable in the sense of "over and above," "distinct from," although *besides* is more generally used.

Discriminate between BY and NEAR. *By* denotes closer proximity than *near*. Thus, "He sat *by* me" means "close to me." "He sat *near* me" might indicate an intervening object or person.

Discriminate between BY, WITH, and THROUGH. *By* is used to denote the conscious agent, *with* and *through* in general the instrument. Thus, "*Through* the information given the general, and

*with* the aid of the auxiliaries, the enemy was routed *by* him."

Discriminate between IN and INTO. *Into* should be used and not *in* after a verb of motion, or when insertion or entrance is denoted. Thus, "He went *into* the house." "They rode *into* the park." *In*, denoting presence or situation *within* limits, should be used in such sentences as "They had a pleasant drive *in* the park." *In* is frequently used for *into* when the noun is omitted to which it properly belongs ; as, "They have come *in*," i. e., *into* the room. "The steamer has come *in*," i. e., has come *into* port. We may say, in general, that *into* indicates entrance, change, or motion in a more marked degree than *in*.

Discriminate between IN and ON. When points of temporary destination are indicated, *on* is used ; as, "He went *on* the steamboat to see his friends."

When a passage is intended, *in* is employed; as, "They rode *in* the cars." English usage differs from ours in the use of these words in such cases as, "He paid four shillings *in* the pound." We say, "He paid fifty cents *on* the dollar."

Discriminate between IN and WITHIN. In some cases *within* is more emphatic than *in*, in other cases it is less emphatic. To say, "The office was *within* his grasp," does not mean the same as "The office was *in* his grasp." The first sentence would indicate that it was *within* the compass of his grasp, the second that it was *actually in* his grasp. The words are often used interchangeably; as, "*Within* the range of his vision," or, "*in* the range," etc.

Discriminate between TO and AT. *To* primarily indicates motion, denoting approach and arrival, movement or direction toward a place or thing;

as, "They went *to* New York." It is permissible to say, "They have been *to* Boston," "He has been *to* church," "They have been *to* dinner," because the idea of motion is given. *At* denotes, in its primary meaning, contiguity, nearness, or presence in reference to locality; as, "They are *at* (not *to*) the Fifth Avenue Hotel." It also denotes the relation of action or employment, of state or condition; as, "They were all set *at* work again." "Some were working *at* painting, some *at* carving, some *at* stamping." "These nations were *at* war with each other."

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